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The *Sung hui-yao chi-kao* and
One of Two Newly Discovered
Volumes of the *Yung-lo ta-tien*

WANG LIQI

During the reign of Emperor Jen-tsung (r. 1023–1063) in the Northern Sung dynasty (960–1127), a vast compilation project was initiated by imperial order. The idea was to collect contemporary government documents concerning state affairs and compile them into a reference work. This work was intended to serve court officials by providing precedents applicable to the handling of governmental affairs. It was believed that the compilation of such a work would play a crucial role in helping court officials continue the state policies laid down by the founding emperors of the Sung dynasty, and therefore great importance was attached to the project. An office under the guidance of the Palace Library (Pi-shu sheng) was established, to which high-ranking officials who were to supervise the compilation were assigned. This project continued during the successive reigns of the Northern Sung dynasty on into the Southern Sung dynasty (1127–1279). For the compilation of the collection, an imperial edict was issued in the sixth year of the Ch'ien-tao reign period (1170) to ministries in the capital and to circuit supervisors throughout the country, ordering them to copy edicts previously issued to them and to send the copies to the court. Consequently, in the roughly two hundred years from the eighth year of the T'ien-sheng reign period (1030) to the second year of the Ch'un-yu reign period (1242), eleven works containing imperial edicts issued during various reign periods

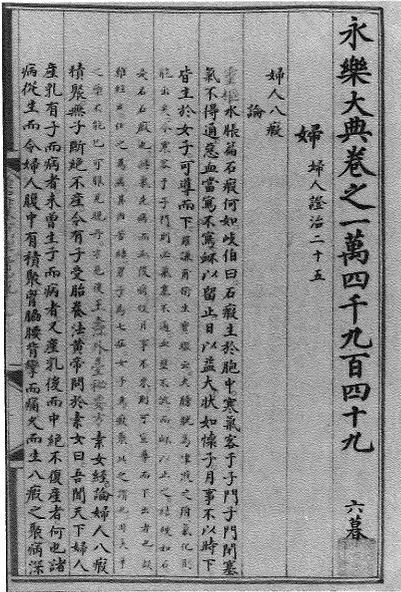
were successively compiled, amounting to more than three thousand *chüan*.¹

These works were collectively referred to by later scholars as the *Sung hui-yao* (Documents pertaining to matters of state in the Sung dynasty). The *Sung hui-yao* classifies the related imperial edicts, memorials, and records of court discussions into seventeen sections. It deals with the whole spectrum of state affairs during the Sung dynasty, ranging from the succession of emperors to the relations with various "barbarian" countries.

The Sung court, however, severely restricted the circulation of the *Sung hui-yao* since it contained information vital to national security. To prevent the Liao state (916–1125), its formidable enemy in the north, from obtaining such information, the Northern Sung court prohibited the *Sung hui-yao* from being engraved for printing. The court did, however, allow its officials to make manuscript copies of the work so as to give them some access to this enormous collection of imperial edicts. It was not until the early thirteenth century that one of the eleven constituent works, the *Shih-san ch'ao hui-yao* (Documents pertaining to matters of state during the thirteen [Sung] reign periods),² was approved for engraving in Szechwan. But the printing blocks were kept in the Directorate of Education (Kuo-tzu chien), which maintained tight control over the distribution of the published book.³

Unfortunately, most of the *Sung hui-yao*, which would otherwise have provided us with valuable information about the political, economic, and military situation during the Sung dynasty, was lost or destroyed when the Southern Sung dynasty fell in 1279. Nevertheless, segments and certain volumes of the *Shih-san ch'ao hui-yao* and the *Ch'un-hsi hui-yao* survived into the Ming dynasty (1368–1644). It is believed that in early Ming times, when the *Yung-lo ta-tien* (The Yung-lo collectanea) was being compiled, the *Shih-san ch'ao hui-yao* and the *Ch'un-hsi hui-yao* were copied into it.⁴

The *Yung-lo ta-tien* (see illustration 1) was the largest compilation the world had yet known when it was completed in the sixth year of the Yung-lo reign period (1408). The compilation of this collectanea, which comprises 22,877 *chüan*, was imperially commissioned in 1403. A staff of 147 scholar associates worked under the general directorship of Hsieh Chin (1369–1415).⁵ Modern scholars believe that the *Shih-san ch'ao hui-yao* and the *Ch'un-hsi hui-yao* were lost at some time in the middle of the Ming dynasty, after they had been incorporated into the collectanea. From then



1. From *Yung-lo ta-tien*, 2 ch. (2 vols.), 1562–1567. Sixteen cols. of 28 small chars.; border 35.3 x 23.3 cm. Collection of the Gest Oriental Library.

on, the *Sung hui-yao* existed only in the form of the extensive quotations preserved in the *Yung-lo ta-tien*.

During the Ch'ing dynasty (1644–1911), some scholars attempted to gather all the passages copied from the *Sung hui-yao* into the *Yung-lo ta-tien* and put them into a separate work. One of these scholars was Ch'ien I-chi (1783–1850), a “presented scholar” (Chin-shih) during the Chia-ch'ing reign period (1796–1820), who was later promoted to supervising censor of the Office of Scrutiny for Revenue (Hu-k'o Chi-shih-chung). According to the *P'u-shu tsa-chi*, a late Ch'ing-dynasty work, Ch'ien I-chi once noticed the passages from the *Sung-hui yao* preserved in the *Yung-lo ta-tien*. He then consulted officials in the Bureau of Historical Writing about initiating a project to collect these quotations and quotations of other works that had not yet been gathered by contemporary scholars. Ch'ien's suggestion received warm support from these officials, who decided to present Ch'ien's project to the throne. However, the timing could not have been worse for initiating such a project, as the court was then preoccupied with its military action against the T'ai-p'ing Rebellion.⁶ As a result, Ch'ien's proposal was never brought to the throne for consideration.⁷ Had Ch'ien's project been approved by the court, an office for compilation, like the one created in 1808 for the compilation of the *Ch'üan T'ang wen* (The complete prose works of T'ang-dynasty writers), would have been established. The result-

ing compilation would then have been comparable to the *Hsü Tzu-chih t'ung-chien ch'ang-pien* (Collected data for a continuation of the *Comprehensive mirror for aid in government*), a Northern Sung-dynasty work that had long been lost but was restored by Ch'ing scholars assembling quotations preserved in the *Yung-lo ta-tien*.⁸

Another person who made an effort to collect quotations of the *Sung hui-yao* was Hsü Sung (1781–1848).⁹ He was appointed chief compiler and supervisor of the Institute for the Compilation of the *Ch'üan T'ang wen* in the fourteenth year of the Chia-ch'ing reign period (1809). Hsü Sung ordered his subordinates to copy from the *Yung-lo ta-tien* quotations from the *Sung hui-yao*, and these quotations eventually amounted to about six hundred *chüan*.¹⁰ In the course of having these voluminous quotations transcribed, Hsü emended only a small portion of them. Furthermore, his project was a private one, which had never been authorized by the court. As the chief compiler of the *Ch'üan T'ang wen*, Hsü Sung actually took advantage of his position and exploited public office for his own purposes. He had to carry out his project covertly and was therefore unable to revise his *Sung hui-yao kao* and put it into final form for engraving.

After Hsü Sung's death, his manuscript of the *Sung hui-yao kao* was bought during the T'ung-chih reign period (1862–1874) by Miao Ch'üan-sun (1844–1919), the famed scholar and bibliographer who lived during the late Ch'ing period and into the Republican era. The manuscript, after changing hands several times, was eventually acquired by the Peiping Library in 1931. A few years later, in 1936, the manuscript was first published in facsimile, by the Ta-tung shu-chü (The Great East Book Company), under the title *Sung hui-yao kao* (Draft of documents pertaining to matters of state in the Sung dynasty). In 1957, the Chung-hua shu-chü (China Book Company) in Peking reprinted the work under the title *Sung hui-yao chi-kao* (Draft of documents pertaining to matters of state in the Sung dynasty).

The publication of the *Sung hui-yao chi-kao* greatly facilitates modern scholars' research into Sung-dynasty history. The work, however, does contain many mistakes and calls for careful emendation. Some of the errors result from miscopying by Hsü Sung's subordinates. But the more serious ones arise from Hsü Sung's carelessness in editing, which has long invited criticism from modern scholars.

An example of a serious mistake is found in volume 185 of the *Sung hui-yao chi-kao*. Included in this volume are quotations of the *Sung hui-yao* col-

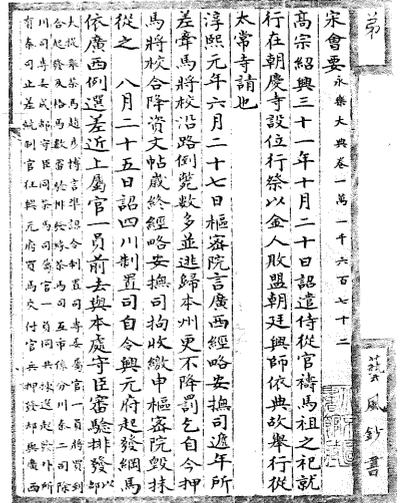
lected from the *Yung-lo ta-tien*. These records concern "the management of military horses" (*ma-cheng*). The volume in question starts with an edict dated the twenty-fifth day of the fourth month, the sixteenth year of the Ch'un-hsi reign period (1189), and ends with an edict issued in the twelfth year of the Chia-ting reign period (1219).¹¹ At first glance, nothing seems to be wrong with this volume. In fact, however, some lengthy and important passages that are in the original *Sung hui-yao* have been left out. A study of a late Ch'ing work entitled the *I-feng ch'ao-shu* (Transcriptions by I-feng) will clarify this point.

The *I-feng ch'ao-shu* (see illustration 2) compiled by Miao Ch'üan-sun consists of his manuscript copying from early works, some of which are no longer extant. Item seven in the *I-feng ch'ao-shu* is entitled the "Sung-Yüan *ma-cheng*" (The management of military horses during the Sung and Yüan dynasties). The first half of this item consists of Miao Ch'üan-sun's transcription of a section of the *Sung hui-yao* preserved in volume 11672 of the *Yung-lo ta-tien*. The second half, copied from volume 11678 of the *Yung-lo ta-tien* derives from an important Yüan-dynasty compilation of materials on Yüan-period government.¹²

Comparing the relevant sections in Hsü Sung's *Sung hui-yao chi-kao* with the parallel sections in Miao Ch'üan-sun's copying, we are surprised to find that about 149 lines in Miao's version are missing from Hsü Sung's version. As the format for the *I-feng ch'ao-shu* provides twenty-four characters per line, this means that about thirty-five hundred words of the original *Sung hui-yao* were omitted from Hsü Sung's reconstructed text.

These thirty-five hundred words, according to Miao Ch'üan-sun, were part of the original *Hsiao-tsung hui-yao* (Documents pertaining to matters of state during the reign of the Sung emperor Hsiao-tsung). They concern edicts and memorials relating to the management of military horses during the Southern Sung dynasty, edicts that were issued between the thirty-first year of the Shao-hsing reign period (1161) and the fifteenth year of the Ch'un-hsi reign period (1188). In traditional China, horses played an important role in wars against nomadic peoples in the north. It was a particularly urgent task for the Southern Sung court to acquire for its army sufficient horses to face the Jurchen army, whose cavalry posed a formidable threat to China.

The importance of horses to the Southern Sung court is evident in an edict of 1161, which ordered arrangements for a court ceremony to wor-



2. From Miao Ch'üan-sun, comp., *I-feng ch'ao-shu*, number of vols. unknown, late Ch'ing dynasty. Eleven cols. of 24 chars.; border unknown. Collection of the Beijing Library.

ship the horse god when the Southern Sung army was about to launch a military offensive against the Jurchens. The larger part of the thirty-five-hundred-word record, however, deals with practical matters related to horse management, such as the purchasing, the dispatching, the health care, and the training of battle steeds. The following is a paraphrase of the major events described in the recently recovered record.¹³

In the first year of the Ch'un-hsi reign period (1174), the Bureau of Military Affairs (Shu-mi yüan) reported that in the past many soldiers dispatched by the military commissioner in Kwangsi to lead military horses to their destination fell sick or died while performing their duty. Some abandoned their duty and fled back to their homes. The responsible authorities, however, had never punished the deserters. The bureau requested that official documents be issued to soldiers dispatched to lead battle horses and these soldiers should report to the bureau by the end of every year to hand in their documents. The request was granted by the throne. In the same year, an edict was issued in response to a memorial presented by the chief official of the Supervisorate of Horse Trading. It ordered the authorities in Szechwan to dispatch

a ranking official to cooperate with officials from the Supervisorate of Horse Trading in purchasing and transporting the battle horses. Horse trading, according to a report presented to the throne by the Bureau of Military Affairs, had formerly been handled by civil officials who were not at all knowledgeable about horses. They often bought weak or ill horses in order to meet the purchasing quotas assigned to them. The court therefore ordered that in the future officials in charge of horse purchasing should be selected from persons, civil or military, with a good knowledge of horses.

Edicts issued during the second year of the Ch'un-hsi reign period (1175) concern measures to improve horse management. It was stipulated that mules should not be bought to meet the purchasing quotas for horses. A veterinarian should be assigned to each group (*kang*) of horses to be sent to its destination.¹⁴ Whether or not he held an official rank, the veterinarian had to be a professional. It was discovered that previously some of the newly acquired horses were too young to haul the covered wagons. In view of this, the emperor instructed that in the future all such horses had to be inspected before they were sent to the army. Young horses should be retained by authorities of the localities where they were bought. The authorities should inform the court of the number of such retained horses by the end of every year. To meet their purchasing quotas, they were requested to send the same number of qualified horses to the designated destination the next year.

In the third year of the Ch'un-hsi period (1176), an edict was issued to encourage military personnel to take better care of their horses. This edict set an annual death rate of battle steeds for military units. At the end of every year, commanders of these units were to count the number of horses that had died during the year and report the death rate to the court. Rewards would be granted to those who took good care of their horses. Demotions and punishments would also be extended to those whose negligence resulted in the death of their horses. These measures were adopted in response to a report complaining that battle steeds in some

units were weak and thin because soldiers often failed to feed them regularly.

During a court audience held in the second month of the fourth year of the Ch'un-hsi reign period (1177), an official from the Bureau of Military Affairs suggested that rewards should also be granted to those leading the "reserve" horses. These horses traveled along with the newly acquired battle steeds, replacing any that fell sick or died on the way to the destination. The Ministry of War's regulations, however, only governed rewards and punishment for those leading the battle steeds. No similar regulations had ever been formulated for those leading the reserve horses. To encourage them to take better care of the reserve horses, and in view of the fact that they often experienced hardship in leading these horses to their destination, the official suggested that it was appropriate for rewards and punishment to be extended to them too. The emperor praised the suggestion and ordered an edict to be drafted. It was stipulated that the amount of the reward to those responsible for the reserve horses should be half that granted to those responsible for the battle steeds, and that they were subject to punishment of fifty light blows if their horses died on the way to the destination.

To purchase forage for the battle horses, a campaign commander (Tu-t'ung) in Szechwan sent up a request to the Ministry of Revenue in the sixth year of the Ch'un-hsi reign period (1179), asking that a specific amount of copper cash for each horse be granted every year from the third to the tenth months. Granting the request, the emperor also restricted the use of such funds to the purchase of forage for "regular" battle steeds of 1.5 meters or taller. The amount of copper cash for smaller horses was reduced to half that granted to the regular battle steeds.

In the seventh year of the Ch'un-hsi reign period (1180), the Metropolitan Infantry Command (Pu-chün ssu) suggested that special methods should be taken to train the new battle steeds. Previously, these steeds, especially the well-fed ones, were immediately equipped with heavy military armor after they were sent to the army. Although fat, they were not yet sturdy, and they often fell sick when overused or overtrained. It was suggested that

these horses should attend only ordinary training courses. And such courses should not be held too frequently if they involved the use of heavy military armor and equipment. The new steeds should not join other horses in battle training courses before they had matured and grown sturdy.

To further improve the management of battle horses, a series of edicts was issued from the tenth year (1183) to the twelfth year of the Ch'un-hsi reign period (1185). These edicts ordered the drafting of detailed ordinances governing the rewards and punishment for veterinarians responsible for the health of these horses, for military officials and soldiers who used battle steeds, and for special envoys and their entourages dispatched to escort the horses to their destination.

The battle steeds had to travel a long distance from the place where they were purchased to their destinations, and providing forage for these horses imposed a great financial burden on local authorities when the horses arrived in their jurisdictions. Often unprepared, the local authorities had to levy extra taxes on local people in the form of *corvée* labor or cash to cover the expense incurred by feeding and taking care of the battle steeds. The situation was particularly severe when several groups of horses arrived in and stayed overnight at the same place on the same day.

To help local authorities cope with the problems, the Fiscal Commission (Chuan-yün ssu)¹⁵ in each circuit was ordered to allocate cash to local authorities. The cash was to be used to pay for forage and other services provided to the battle steeds. With the allocation of such cash to local authorities, the court strictly prohibited local officials from levying extra taxes under the pretext of providing forage and service to battle steeds. The Judicial Commission (T'i-hsing An-ch'a ssu) in each circuit was made responsible for supervising local officials to carry out this program. Those who violated the relevant regulations would be investigated and impeached. People who believed that they were extorted by local officials under the pretext mentioned above were allowed to bring their complaints to higher authorities. In the same edict, it was also ordered that battle horses should be dispatched to their destinations in an orderly manner. The responsi-

ble officials should avoid sending several groups of horses from the same place on the same day.

The court encouraged local officials to improve the breed of battle steeds. In the fourteenth year of the Ch'un-hsi reign period (1187), an edict to Hsiang-yang Prefecture in modern Hupeh granted the request made by its prefect to build stables to the south of the prefectural capital and to assign officers and soldiers to raise there fifty mules and ten battle chargers. These horses, especially the battle chargers, called "*liu*," were taller and stronger, and were considered improved breeds.

As the foregoing paraphrase of the thirty-five hundred words preserved in the *I-feng ch'ao-shu* shows, the passage preserves detailed information about the management of battle steeds during the Southern Sung dynasty. The study of the *I-feng ch'ao-shu* has also brought about an unexpected result: the discovery of volume 11672 of the *Yung-lo ta-tien* in Miao Ch'üan-sun's carefully copied version, including the otherwise missing passages. This volume had long been considered lost by modern scholars, and it is Miao's transcription that offers them an opportunity to grasp the contents of this volume.

Miao Ch'üan-sun's work also indicates that he did some careful emendations to the *Yung-lo ta-tien* text when copying quotations of the *Sung hui-yao* from it. This can be seen by comparing the corresponding passages about horse management during the reign periods of Emperors Kuang-tsung (r. 1190–1194) and Ning-tsung (1195–1224) in Hsü Sung's *Sung hui-yao chi-kao* and the *I-feng ch'ao-shu*.¹⁶ The content of these passages in the two works is basically identical. But in the *I-feng ch'ao-shu*, Miao Ch'üan-sun corrected certain wrong characters, making the passages more readable than the parallel passages in the *Sung hui-yao chi-kao*. The *I-feng ch'ao-shu* was also beautifully produced. It exists in the form of a manuscript copied with fine calligraphy (*ching-ch'ao pen*), although Miao Ch'üan-sun may not have done the copying himself.

However, there are also sentences in the *I-feng ch'ao-shu* that contain incorrect characters, making the meaning of these sentences obscure. In contrast, these errors do not appear in the relevant sentences in the *Sung hui-yao chi-kao*.¹⁷ This points to the possibility that Hsü Sung and Miao Ch'üan-sun might not have made their copies of the *Sung hui-yao* materials from

the same sources. Whereas the former probably assembled his materials from an original version of the *Yung-lo ta-tien* preserved in the palace libraries, the latter, working over a century later, probably copied them from a later manuscript version, albeit one also based ultimately on the Ming collectanea.

Introducing the quotations from volume 11672 of the *Yung-lo ta-tien* preserved in Miao's *I-feng ch'ao-shu* to modern scholars will contribute to their knowledge of the problems involved in horse management during the Southern Sung dynasty. These quotations also shed some light on the original forms of both the *Sung hui-yao* and the *Yung-lo ta-tien*. It is therefore highly desirable that Miao's versions of both the missing volumes, *chüan* 11672 and 11678 of the *Yung-lo ta-tien*, be reproduced in facsimile, or in a modern edited version, and made known to the scholarly world. For, in substance, their discovery amounts to the recovery of two more lost volumes of the great early Ming collectanea, and to the invaluable historical materials it contained.

NOTES

1. These eleven works are (1) the *Ch'ing-li kuo-ch'ao hui-yao*, 150 *chüan*; it covers the period from 960 to 1043 and was compiled under the directorship of Chang Te-hsiang; (2) the *Yüan-feng tseng-hsiu wu-ch'ao hui-yao*, 300 *chüan*; it covers the period from 960 to 1077 and was presented to the throne by Wang Kuei; (3) the *Cheng-ho ch'ung-hsiu kuo-ch'ao hui-yao*, 110 *chüan*; it covers the period from 960 to 1118 and was compiled by Ts'ai Yu and others; (4) the *Ch'ien-tao hsü Ssu-ch'ao hui-yao*, 300 *chüan*; it covers the period from 1064 to 1127 and was compiled by Wang Ta-yu and others; (5) the *Ch'ien-tao chung-hsing hui-yao*, 200 *chüan*; it covers the period from 1127 to 1262 and was compiled by Ch'en K'uei and others; (6) the *Ch'un-hsi hui-yao*, 368 *chüan*; it covers the period from 1162 to 1189 and was presented to the throne by Chao Hsiung and others; (7) the *Chia-t'ai Hsiao-tsung hui-yao*, 200 *chüan*; it covers the period from 1162 to 1189 and was compiled by Shao Wen-ping; (8) the *Ch'ing-yüan Kuang-tsung hui-yao*, 100 *chüan*; it covers the period from 1189 to 1194 and was presented to the throne by Ching T'ang and others; (9) the *Ning-tsung hui-yao*, 150 *chüan*; it covers the period from 1194 to 1224 and was presented to the throne by Shih Sung-chih; (10) the *Chia-ting kuo-ch'ao hui-yao*, 588 *chüan*; it covers the period from 960 to 1173 and was compiled by Chang Ts'ung-tsu; (11) the *Shih-san ch'ao hui-yao*, 588 *chüan*; it covers the period from 960 to 1224 and was completed by Li Hsin-ch'uan.

2. This work is also referred to as the *Kuo-ch'ao hui-yao tsung-lei*.
3. *Chih-chai shu-lu chieh-t'i* (Shanghai: Shanghai ku-chi ch'u-pan-she, 1987), 5, p. 163.
4. Wang Yün-hai, *Sung hui-yao chi-kao k'ao-chiao* (Shanghai: Shanghai ku-chi ch'u-pan-she, 1986), pp. 3-4.
5. The Gest Library holds two volumes of the *Yung-lo ta-tien*. For a discussion of this work and the two volumes preserved in the Gest Library, see F. W. Mote and Hung-lam Chu, "Handwritten Books after the Invention of Printing," *Gest Library Journal* 3:2 (1988), esp. pp. 78-81.
6. The most serious rebellion against the Ch'ing regime, it originated in about 1850 and was led by Hung Hsiu-ch'üan in Kwangsi Province. Hung's army marched from southern China to the north and seized Nanking, which became its capital. The Ch'ing armies eventually put down the rebellion in 1864.
7. Ch'ien T'ai-chi (1791-1863), *P'u-shu tsa-chi* (Ts'ung-shu chi-ch'eng chien-pien edn.; Taipei: Shang-wu yin-shu-kuan, 1965-1966), c, p. 94.
8. For an account of the compilation of the *Hsü Tzu-chih t'ung-chien ch'ang-pien*, see *Ssu-k'u chien-ming mu-lu piao-chu* (Peking: Chung-hua shu-chü, 1959), 5, p. 214.
9. Hsü Sung has a biographical entry in the *Ch'ing shih kao* (Peking: Chung-hua shu-chü, 1977), 486, pp. 13413-13414.
10. I have collected, apart from the *Yung-lo ta-tien*, more than twenty-three hundred passages from the *Sung hui-yao* appearing in some sixty Sung, Yüan, Ming, and Ch'ing works. Some of these quotations are identical with and some are slightly different from their correlates in the *Sung hui-yao chi-kao*; some are more detailed, others more brief. Some of the quotations that I have gathered are not found in Hsü Sung's work at all. These quotations, which will shed some light on the original form of the *Sung hui-yao*, have been incorporated into my recent work "Sung hui-yao chi-kao pu" (Supplement to the draft of documents pertaining to matters of state in the Sung dynasty) to be published by the Pa-shu shu-she in Szechwan, China.
11. See *Sung hui-yao chi-kao* (Peking, 1957), pp. 7227-7238.
12. This article focuses on the texts preserved originally in volume 11672 of the *Yung-lo ta-tien*, which primarily concern the management of military horses during the Sung dynasty. The texts preserved in volume 11678 deal with the management of military horses during the Yüan dynasty; they will be discussed in another article.
13. A full quotation in Chinese of the thirty-five hundred words can be found in my article "Yung-lo ta-tien yu fa-hsien liang-chüan," *Hsü-chou shih-fan hsüeh-yüan hsüeh-pao* 3 (1989), pp. 14-16.
14. A group consisted of fifty horses.
15. A governmental branch located in the capital of each circuit for tax assessments and collections and other fiscal matters.
16. See *Sung hui-yao chi-kao*, 185, pp. 7227-7238.
17. For a detailed discussion and examples of specific errors, see my "Yung-lo ta-tien yu fa-hsien liang-chüan," pp. 16-17.

GLOSSARY

- Chia-ch'ing 嘉慶
 Chia-ting 嘉定
 Ch'ien I-chi 錢儀吉
 Ch'ien-tao 乾道
 Ch'ing 清
 ching ch'ao-pen 精鈔本
 Chin-shih 進士
 chüan 卷
 Ch'üan T'ang wen 全唐文
 Chuan-yün ssu 轉運司
 Chung-hua shu-chü 中華書局
 Ch'un-hsi 淳熙
 Ch'un-hsi hui-yao 淳熙會要
 Ch'un-yu 淳祐
 Hsiang-yang 襄陽
 Hsiao-tsung hui-yao 孝宗會要
 Hsieh Chin 解縉
 Hsü Sung 徐松
 Hsü Tzu-chih t'ung-chien ch'ang-pien
 續資治通鑑長編
 Hu-k'o Chi-shih-chung 戶科給事中
 Hupeh 湖北
 I-feng ch'ao-shu 藝風鈔書
 Jen-tsung 仁宗
 kang 綱
 Kuang-tsung 光宗
 Kuo-tzu chien 國子監
 Liao 遼
 liu 馬留
 ma-cheng 馬政
 Miao Ch'üan-sun 繆荃孫
 Ming 明
 Ning-tsung 寧宗
 Peiping 北平
 Pi-shu sheng 秘書省
 Pu-chün ssu 步軍司
 P'u-shu tsa-chi 曝書齋記
 Shao-hsing 紹興
 Shih-san ch'ao hui-yao 十三朝會要
 Shu-mi yüan 樞密院
 Sung hui-yao 宋會要
 Sung hui-yao chi-kao 宋會要輯稿
 Sung hui-yao kao 宋會要稿
 "Sung-Yüan ma-cheng" 宋元馬政
 Szechwan 四川
 T'ai-p'ing 太平
 Ta-tung shu-chü 大東書局
 T'ien-sheng 天聖
 T'i-hsing An-ch'a ssu 提刑按察司
 T'ung-chih 同治
 Tu-t'ung 都統
 Yung-lo 永樂
 Yung-lo ta-tien 永樂大典